that determines the parts and the future that determines
the present.' The vegetable seed grows into the tree with
trunk, branches, leaves, flowers and fruits —members which
in their turn sustain the life of the whole tree and contribute
to the production of the seed for the perpetuation of its
kind. The animal germ likewise grows into the' finished
animal body with its complex system of organs, each de-
voted to a particular function and all contributing to the
life and reproduction of the whole. In these instances,
we see that what comes last, the completed organism with
its various functions is potentially contained in the seed or
the germ and determines its whole process of life and growth.
But this potential or determinate existence of the effect
in the cause can mean nothing else than this, that the idea
or design of the effect determines or works in the cause and
that it can emanate only from an Intelligent Mind.
Again, from the wise adaptation of means to ends in.
vegetable and animal life, the Physiologist and the Anatomist
are accustomed to infer certain designs ancj. purposes as their
explanation and they freely employ this idea of design to
assist them in solving the problems of

their departments.
Moreover, from such cases of curious adaptation, as in the
life and economy of the clover and the bee explained above^
Science has not only affirmed design but also some Designer,.
but unfortunately does not penetrate further to know more
about this Designer. Religion, however, carries on the
work employing the same principles of reasoning, -argues
from the evidences of fitness and contrivance in the world
intelligent design and from the intelligent design, an Intelli-
gent Designer of Supreme Power and Wisdom equal to the
supreme work manifested in the universe of creation.
Botany tells us how the petals twine into one another
to constitute the citadel of the future flower and fruit. This,
says Religion, is too handiwork of a deep-sighted Genius
who, as Plato observes, geometrises everywhere. A certain